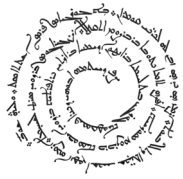
Jacob of Sarug's Homily on the Presentation of our Lord



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General Editor
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George A. Kiraz

Fascicle 7

Jacob of Sarug's Homily on the Presentation of our Lord

Translated with Introduction by
Thomas Kollamparampil

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LIST OF ABBREVIATIONS

Bedjan, I–VI	P. Bedjan, *Homiliae Selectae Mar-Jacobi Sarugensis,* I–V (Paris/Leipzig, 1905–1910; repr., with extra vol. VI, Piscataway NJ, 2006).
CSCO	Corpus Scriptorum Christianorum Orientalium.
Kollamparampil, Festal Homilies	T. Kollamparampil, *Jacob of Serugh, Select Festal Homilies* (Rome/Bangalore, 1997).
OCP	*Orientalia Christiana Periodica.*
PO	Patrologia Orientalis.
Rilliet, Turgame	F. Rilliet, *Jacques de Saroug, Six homélies festales en prose* (PO 43:4; 1986).
SdDN	Ephrem, *Sermo de Domino nostro.*
Vr.	Variant reading.

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	On the Presentation of our Lord in the Temple
Source of Text:	*Homilies of Mar Jacob of Sarug / Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 5, pp. 447–466. [Homily 165]
Lines:	392

OUTLINE

Jacob of Sarug begins this homily with a prayer to Christ, 'The Eldest of Air,' 'Fashioner of Babes,' 'The One,' 'The Wonder,' for the inner composition of the required word and the instruction as well as for diligence and love to sing praises without prying into the exalted Divinity (1–10). Wonder is the natural and primary response to the great mystery of Christ. He is at the same time God and man, clothed in flame and in a body from the daughter of David to come to manifestation. Though he is beyond time, he enters into the time of birth and death. He is the 'Ancient of Days' and 'The High Priest' offering himself in the holy temple (11–20).

The Son gives the law to Moses on Mount Sinai. Now Christ fulfils the order of the Law in his own person as he himself taught. He subjects himself to circumcision as he is fully human and brings the ritual offering, manifesting that he is no more a stranger to his people. According to the Law he presents the turtle doves, which he had created together with his Father, as a sign of his self-offering (21–32).

By a bond in life the old Simeon had the task to bear witness to the Son (cf. Luke 2:29). The aged one gave witness to the Elder who became a child at the end of the times. The governing of the Son was made manifest by the supplication of Simeon for his release. The old man was placed as a sign suspended on hope against death, for the True One, the Lord of all times, the Messiah, who can give rest to him (39–64). Christ, 'The Guide' of all came to untie his ship that was moored in the harbour of life. As Simeon

was clothed by the Spirit he was impelled to speak true matters. Enlightened by the Spirit and convinced of the progress of the divine economy Simeon requests the release from his bondage to take rest in the bosom of Sheol until the day of the resurrection (69–112).

The author himself puts a question directly to Simeon regarding how to understand the meaning of the supplication of Simeon. Through such direct questioning to Simeon Jacob brings out the fact that the story of the Child in swaddling clothes has another meaning and it needs a deeper understanding. The Son is from eternity and even the order of time had its beginning in him. Therefore, Simeon is justified and was bound to make supplication which he did without doubt (113–138).

The two young birds were brought as offering according to the Law. It made Simeon, the seer of spiritual realities, mention the fact to the receiver of all sacrifices that all sacrifices and libations were received from eternity by the Son together with his Begetter. Holiness is transmitted only by him and sanctification is given only through him to the Levites' offerings. Simeon knows that all the OT offerings starting with Abel, Noah, Melchizedek, Abraham, Jacob and the Levites, were addressed only to him (139–164). Hence Simeon tells, "Take from your own and it is fair for you to accept" (170). Christ takes from his own creation the two young birds, and offers them as his initial sign which then makes its consummation in his supreme sacrifice.

Wonder laid hold of Simeon when he saw the Son in his arms. It is a paradox and then difficult to understand how a lump of earth carries the Sea: the Flood carried on fingers of soil, and a straw carrying the Flame, the Coal of Fire laid on an aged piece of wood and the Whelp of the Lion is carried by an aged man. Simeon has become a Cherub of flesh (177–188).

Filled with the Spirit and perceiving the hidden aspects of the Son, Simeon saw the onward journey of the Son for righteousness. The Son has a fight with the one who humiliated Adam in order to pull down the fortifications that error had built up. Through the inner eye, the sufferings, blood and the death of the Son became apparent to Simeon. All those labours are wearying and as Simeon is old, he makes the petition for his release from the burden of life (189–220).

Mary's discerning questions regarding the discourse of Simeon are suggestive of what the author brings into focus regarding the mystery of the person of Christ. Simeon in his reply affirms the eternal existence of the Son, his role in the creation of the worlds and its ordering. Now he is revealed since he willed it. He is humble in view of imparting what is due to human nature. The bonds of the life of all beings are in his hands. Hence,

Simeon finds it proper to seek release from him. Mary finds a new strength in the conviction and words of Simeon and requests him to convince Joseph as well as all other unbelievers regarding the mystery of the Son. Mary finds concurrence between what the angel told her and what Simeon proclaimed. Mary earnestly requests him to begin on the road of the apostolate that leads the future generations to the Luminous One. Mary finds in Simeon the first apostle (223–316).

Simeon requests his own release in order to proclaim the good hope from the Son's revelation and redemption among the dead. All the past generations, prophets and kings who yearned for him, would rejoice in him. He would go to Adam, Eve and Abel to announce to them that Christ, the Messiah, has opened the door of life by his birth. Abel who depicted the mystery of Christ's suffering by his slaughter will hear of its accomplishment. Simeon would descend to Seth and all other generations of Adam and Noah. Thus he would descend to Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Isaiah and other harps of prophecy to play on them the sweet songs of truths (325–388).

Finally the author supplicates Christ, who came to liberate all who were bound, for the release of all grievous knots of strife from the Church and to gladden all in the manner of Simeon with the good hope of his faithfulness.

SUMMARY

Entreating Divine Assistance and the Admonition to Give Praise (1–12)
The Wonder and Paradox of Incarnation (13–20)
The Law-Giver and the Fulfilment of the Law (21–32)
Simeon, the Witness Par Excellence (33–54)
Simeon, a Sign on the Road of the One Who Comes (55–68)
The Lord at the Temple and the Spirit's Beckoning to Simeon (69–82)
The Supplication of Simeon to the Infant (83–112)
The Enigma of Simeon's Speech (113–138)
The Ritual Offering of the Lord of the Heights (139–176)
The Paradox of Simeon Carrying the Infant (177–188)
The Spiritual Perception of Simeon (189–222)
Mary's Discerning Questions (223–244)
Simeon's Reply to Mary's Questions (245–282)
Mary's Confirming Endorsements (283–328)
Simeon's Supplication to be an Advocate and a Witness among the Dead (329–388)
The Concluding Prayer (389–392)

Text and Translation

ENTREATING DIVINE ASSISTANCE AND THE ADMONITION TO GIVE PRAISE

O the Most Ancient of all, who became a new born babe in the blessed woman,
open to me my lips to sing praises at your birth.
O 'Fashioner of Babes'[1] whose love compelled him to become a new born babe,
fashion in me utterance that is full of the beauties of your wonders.[2]
5 O Son of the virgin who was not known (carnally) by any of the mortals,
instruct my tongue to be an advocate of your songs.
O the One, hidden from the watchers, who became man in the body with which He clothed himself,
grant me (grace) that I may diligently become a hired labourer of your story.
O Marvel who cannot be spoken of by human beings,
10 bestow on me your love that I may sing praises to you without prying into (you).[3]
O Church, praise with your beautiful songs
the 'Aged Child' who by His birth gave freedom to you.

THE WONDER AND PARADOX OF INCARNATION

It is a wonder to narrate, while being God, He became human
and the Lord of (all) times came to the time of birth.
15 The Flame-clothed One who clothed himself with a body from the daughter of David;
the One concealed in His sender, who came to become manifest in the body that He assumed;

---

[1] Cf. R. Murray, "Mary, the Second Eve," p. 375

[2] Vr., 'your hymns.'

[3] 'prying into' the divinity is blasphemy; cf. T. Jansma, *Narsai and Ephrem*, pp. 60–68.

B 165 ܒܡܕܝܢܬܐ ܕܡܨܪܝܢ ܡܫܚܪܐ
ܕܠܐ ܡܬܚܫܒܐ ܕܡܢܝ ܟܬܒܐ: ܐܠܐ ܫܪܝܪܐ
ܕܡܢ ܥܠܡܐ

447 1 ܡܫܝܚܐ ܡܢ ܫܠܐ ܒܪܝܐ ܟܠܗ ܟܝܢܐ:
ܐܝܟ ܕܐܢ ܡܫܬܠܡ ܟܡܪܘܬܐ ܕܡܫܝܚܐ:
ܘܐܦ ܟܠܗ ܒܪܝܬܐ ܫܪܝܪܐ ܕܡܪܝܐ ܟܠܗ:
ܘܐܦ ܕܐܢ ܡܬܚܫܒ ܒܗܘܢ ܕܐܝܬܝܗ:
448 5 ܕܢܗ ܒܚܝܐ ܕܠܐ ܐܝܬܝܗ ܡܢ ܡܢܬܐ
ܡܬܩܡ ܟܝܢܐ ܕܗܘܐ ܐܝܟ ܕܡܫܝܚܐ:
ܕܢܢ ܡܢ ܢܝܬܐ ܒܪܝܐ ܐܝܟܐ ܕܚܝܐ ܒܟܝܢ:
ܐܦ ܕܐܢ ܒܐܝܐ ܡܠܐ ܕܚܝܐ ܕܚܝܢܐܝܬ:
ܐܝ ܒܪܝܐ ܕܠܐ ܡܝܬܝܢ ܡܢ ܡܝܬܐ:
10 ܐܝܟܢܐ ܫܪܝܪ ܒܠܐ ܕܢܐ ܐܝܟ ܟܝ:
ܕܒܐ ܐܝܟ ܕܡܫܝܚܐ ܕܚܝܐ:
ܕܟܠܐ ܡܢܐ ܒܪܝܬܐ ܕܫܘܝܐ ܕܢܝܚ ܟܝ:
ܐܝܟ ܕܚܝܐ ܡܢ ܟܠܡܐ ܐܝܟ ܕܢܢܐ:
ܐܝܟ ܒܪܬܐ ܕܢܝܐ ܘܢܝܐ ܐܝܟܝ ܒܝܐ:
15 ܕܟܝܡ ܕܐܪܝܐ ܒܚܝ ܕܢܢ ܡܢ ܕܢܐ ܒܪܝ:
ܕܡܐ ܕܡܟܪܝܡ ܒܐܐ ܕܝܢܐ ܕܢܢ ܒܡܠܐ:

The Ancient of Days whom Mary wrapped in swaddling clothes — Dan 7:9,13, 22; Mic 5:2[4]

and the aged Simeon held in his arms without his being weakened. — Luke 2:28

The High Priest who gave atonement by the sons of Levi,

20 was being offered in the holy temple with the young doves.

THE LAW-GIVER AND THE FULFILMENT OF THE LAW

On behalf of the Lord of all sacrifices, who with His Sender accepts sacrifices, — Luke 2:24; Lev 12:6–8

Joseph brought two young birds.

He gave the law to Moses on the Mount (Sinai) together with His Father — Exod 31:18

and He came to fulfil in His own person the order that He himself taught. — Luke 2:22,27[5]

25 He came to circumcision so that no one might deny His humanity. — Luke 2:21

and He brought the offering so that He might show that He was not a stranger.[6]

Together with His sender he had commanded the waters and they caused winged creatures to swarm,

---

[4] 'Ancient of Days,' The application of the title to Christ, rather than to the Father, is probably due to the reading of the Old Greek of Daniel 7:13: "like (the Ancient of Days)", instead of "up to ...". This usage is not infrequent in Greek writers (and especially hymnography), and through translations of them it became familiar to Syriac authors from the fifth century onwards; see further, S. P. Brock, "The Ancient of Days: the Father or the Son"?, *The Harp* 22 (2007), pp. 121–130. Cf. Bedjan III, pp. 321–34, esp. p. 332 [ET, *The True Vine* 4 (1990), p. 46].

[5] Aphrahat, *Dem* II 6 (PS I 57).

[6] The Son has entered the world corporeally according to the Old Testament traditions.

ܟܠܗܘܢ ܡܬܩܢܐ ܒܚܕܘܬܐ ܕܢܦܠܐ ܩܢܝܡܐ:
ܘܡܫܬܟܚܝܢ ܡܢܐ ܟܐܝܢܐܝܬ ܠܗܘܢ ܐܠܐ ܢܐܘܟܝܬ̈ܐ ܘ
ܢܐܐ ܒܟܝܢܘܬܐ ܒܥܝܢ ܫܘܡܝܐ ܟܬܝܒܬܐ ܟܬܒ:
ܘܟܬܒܬܐ ܡܢܐ ܕܐܡܪܐ ܟܝܢܐ ܕܡܠܐܟܐ ܕܐܠܗܐ ܕܚܝܐ ܘ
ܡܢܐ ܒܢܝܢܐ ܕܟܡܐ ܡܟܬܒܐ ܕܟܬܒ ܒܢܝܢܐ:
ܐܦ ܩܛܝܪܐ ܕܐܠܗ ܡܢܗܝ ܡܫܬܡܥܢܐ ܘ
ܡܢܝܢ ܢܦܩܘܗܝ ܕܟܬܒܗ ܕܟܬܒ ܡܢ ܡܢܝܢܐ:
ܗܘܐ ܡܠܬܐ ܕܐܝܟ ܐܢܐ ܕܐܡܪ ܠܟ ܕܟܬܒܬܐ ܘ
ܕܐܝ ܕܟܬܒܬܐ ܕܐܝܬܝܗܝܢ ܐܢܘܢ ܠܐ ܢܨܦܘܢ:
ܗܘܐ ܡܬܩܢ ܒܚܕܘܬܐ ܘܒܟܠ ܢܦܫܟ ܕܢܨܛܪ ܐܢܘܢ ܘ
ܟܡ ܡܢܝܢܐ ܕܐܝܬ ܕܟܬܒܬܐ ܗܘܝܢ ܕܟܬܒ:

and by the turtle doves that He created, His own sign[7] was offered. Luke 2:24
Mary carried the One who receives all, together with His offering,
30 so that according to the Law He should bring the offering to the holy temple. Lev 12:2–8
Joseph carried the young birds which he brought on account of the child
and he went up to the sanctuary to offer according to the Law.

SIMEON, THE WITNESS PAR EXCELLENCE

The Spirit had seen that mediator of the divinity
and called the aged Simeon to give witness concerning the infant. Luke 2:27
35 For the witness who came was upright and (he) was accepted
and for long years of his (life) he was giving witness to His truthfulness.
And therefore He was left behind in life for a long time[8]
in order to see with wonder the Lord, the Messiah, who comes in the body.
It was right too that one ancient in days should bear witness concerning
40 that Elder who became a Child at the end of the times.
He lengthened and prolonged for him the life by extending the measure of his years,
so that with his testimony he should proclaim his faith that He is the Son.
Death was altogether forbidden to approach him,

---

[7] *remzā* is the divine thinking, pronounced in the form of commandment and realized by its own power. In other words it is God himself in action. Hence *remzā* is divine thought, word and power as in a single effect. Cf. K. Alwan, "*Le 'remzô,'*" pp. 91–106, (esp. p. 105).

[8] Cf. J. F. Coakley, "The Old Man Simeon (Luke 2:25) in Syriac Tradition," *OCP* 47 (1981) pp. 189–212.

ܐܚܕܘܬܢܬܐ ܘܫܘܠܐ ܕܡܕܝܢܬܐ ܕܐܬܝܢܐ ܘܐܝܟ ܡܠܟܘܬܐ ܕܫܡܝܐ ܕܡܬܩܪܒܐ ܠܗ ܡܢܢܡ ܡܢ ܐܘܡܬܗ ܕܡܬܩܛܠܐ ܠܐ:
ܘܐܝܟ ܢܦܩܘܗܝ ܢܫܠܐ ܕܚܝܠܐ ܕܐܪܡܝܐ ܕܡܘܝܗ:
ܡܛܠ ܕܢܬܝܠ ܘܐܫܬܡܥ ܡܕܡܐ ܕܠܐ ܡܬܩܛܠ ܠܫܢܐ:
ܐܡܬܝܠ ܕܡܘܝܗ ܕܡܢܐ ܘܢܦܩܘ ܐܝܟ ܢܦܩܘܗܝ:
ܡܐ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܐܬܘܢܐ:
ܐܡܪܘ ܕܐܚܝܢ ܕܡܬܩܛܠ ܠܐ ܢܬܩܛܠ ܐܢܐ:
ܐܝܟ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܐܬܘܢܐ ܕܡܬܩܛܠ ܠܐ:
ܐܝܟ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܐܬܘܢܐ ܕܡܬܩܛܠ ܠܐ:
ܘܐܝܟ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܐܬܘܢܐ ܕܡܬܩܛܠ ܠܐ:
ܘܐܝܟ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܐܬܘܢܐ ܕܡܬܩܛܠ ܠܐ:
ܘܐܝܟ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܐܬܘܢܐ ܕܡܬܩܛܠ ܠܐ:
ܘܐܝܟ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܐܬܘܢܐ ܕܡܬܩܛܠ ܠܐ:

so that due to that reason the governing of the Son might be made manifest.
His bond in life was prolonged for a long life and he was allowed to stay,
so that when he made supplication to the Son to release him, the world should perceive.[9]
Generations have passed away but the aged one stays in prolonged life
in order to be a witness to the Lord of times in his prolonged life.
Generations fell asleep while the vigilant Simeon still waited
for the One prior to the generations who came to carnal birth.
The old man sat by the road of the world and gazed out to see — Luke 2:26
when the Lord of the world would come as He promised.
Death passes by on either side, but it does not touch him,
again causing many generations to pass on ahead of him, without ever approaching him.

SIMEON, A SIGN ON THE ROAD OF THE ONE WHO COMES

Simeon was a stone placed on the road of the One who comes
and He who rolls it away from among the living, is the Vivifier of the dead.
A great knot was tied among the living in a divine fashion
so that whosoever comes and is able to untie it would be truly God.
Although there were many anointed ones and priests, Simeon stayed on
to distinguish from them the True One who is his Lord.

[9] Cf. below, lines 291–318.

ܘܐܡܪ ܠܟܠܗܘܢ ܩܕܡܘܬܐ ܕܐܝܟ ܐܝܬܝܗ ܀
ܐܝܟܡܝ ܐܢܐ ܡܫܬܐ ܡܠܟܬܐ ܕܐܘܪܡ ܥܠܡ:
ܘܒܗ ܢܠܦܩܘܢ ܟܠܗܘܢ ܬܚܝܢܘܬܐ ܕܟܠܗܘܢ ܢܢܝܚܘ ܀
ܡܢܘ ܕܠܐ ܢܬܚܝܢ ܐܦܝܗ ܥܠܡ ܡܠܟܘܬܐ:
ܘܢܬܐ ܐܘܪܐ ܕܟܠܗܘܢ ܐܪܥܬܐ ܡܠܟܘܬܐ ܀
ܘܡܢ ܡܬܚܫܒܐ ܒܗ ܢܫ ܢܢܝܚܘ ܒܐܡܬܐ ܕܗ:
ܡܠܟܘܬ ܐܢܬ ܐܝܟ ܡܝܐ ܕܢܗܪܐ ܕܡܝܐ ܀
ܕܢܫ ܡܕܡܐ ܕܐܝܟ ܡܕܡܐ ܕܠܐ ܢܚܕ ܕܗ:
ܡܪܝܢ ܩܕܝܫܐ ܒܪܝܟ ܐܝܬܝ ܐܢܬ ܠܐ ܡܢܬ ܀
ܐܡܪܝܢ ܩܕܡܝܗ ܡܕܡܐ ܕܢܗܪܐ ܕܐܝܟ ܡܝܐ:
ܡܪܝܢ ܕܠܐ ܢܫܬܢܐ ܡܢ ܟܠ ܫܢܬܐ ܫܢܬܐ ܀
ܡܢܗܢܐ ܕܟܐ ܡܢ ܟܠ ܫܢܬܐ ܫܢܬܐ ܕܢܬܬܐ ܀
ܡܢܗܢܐ ܕܟܐ ܡܢܝܢ ܐܝܬܝ ܟܬܘܒܐ:
ܘܠܐ ܢܢ ܐܝܟ ܐܡܪܬܘܢ ܬܚܝܢܘܬܐ ܐܦ ܟܬܘܒܐ ܀
ܡܢ ܡܢܝܢܐ ܡܥܬܝܐ ܡܕܡܢܬܐ ܕܡܢ ܐܝܬܝ ܕܢܗܪܐ:
ܘܢܫܬܘܩ ܕܢܗܪܐ ܫܒ ܚܢܢܐ ܘܩܘܡܬ ܡܢܗ ܀

This sign was placed for that True One,
namely, that the one who would give him rest from his old age is the Lord of all times
He was bound in life and suspended on hope against death — Gen 22:15–18
for, once it was apparent who would release him, that One would be the Messiah.
The old man grew weary gazing on every babe (to see)
who is the one who would give him rest from the toil and the burden (of age).
And while this expectation was placed before his eyes — Luke 2:30
the time arrived for his old age to come to rest.

THE LORD AT THE TEMPLE AND THE SPIRIT'S BECKONING TO SIMEON

The Guide of all came to untie his ship in the face of death,
for it had been moored in the harbour of life until (that Guide) should come.
The young girl carried the Ancient of the generations who became a babe,
who came to renew what is old[10] by His birth.
He ascended, according to custom, to bring sacrifices, as you have heard — Luke 2:23,24; Exod 13:2,12
and the Spirit called out to the aged Simeon, "Come and receive Him !
The Lord who loosens the bonds has arrived, come, seek from Him,
because He will release you as he promised, for He has the authority.
Rise up, O aged one, receive consummation from the Giver.
Behold, O labourer of the sacrifices,[11] the High Priest has come to give you rest."
By the Spirit with which he was clothed Simeon was moved towards the Child

[10] 'What is old' refers to 'the ancient things' (= of the old dispensation).
[11] Refers to Simeon, the priest, cf. *SdDN* 50,51.

ܗܘܝܐ ܠܗܘܢ ܫܡܝܢܐ ܕܐܠܗܐ ܚܝܐ ܕܠܥܠܡܐ:
ܘܡܢ ܕܐܝܬ ܠܗ ܡܢ ܫܡܝܢܐ ܗܢܐ ܕܥܬܝܕ ܕܢܗܘܐ:
ܡܫܝܚܐ ܕܗܘܐ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝܐ ܕܡܬܩܝܡ ܒܥܠܡܐ:
ܘܗܢܐ ܕܐܝܬܝܗ ܡܢ ܗܢܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܫܝܚܐ:
ܠܐ ܡܫܡܫܐ ܒܗ ܡܕܡܐ ܕܢܦܠ ܡܢܟܬܒܐ: 65
ܘܡܢܗ ܕܐܝܬ ܠܗ ܡܢ ܐܘ ܚܛܐܐ ܘܡܫܬܘܫܐ:
ܐܦܝ ܫܘܪܝܐ ܗܘܐ ܫܡܝ ܕܗܘܐ ܟܕܡܢܐ ܚܝܢܐ:
ܡܠܟܐ ܕܗܘܐ ܐܝܟܐ ܕܚܫܝܚܐ ܒܫܠܡܐ ܢܝܚܐ:
ܐܠܐ ܡܝܪܝ ܢܘܢ ܘܢܡܢܐ ܟܕܡܢܐ ܡܢܐ: 451
ܕܐܫܬܢܐ ܗܘܐ ܚܟܡܐ ܣܬܐ ܒܝ ܐܠܐ ܐܘ: 70
ܡܫܝܚܐ ܠܝܫܘܥܐ ܚܢܢܐ ܕܢܦܠܘ ܕܐܝܟ ܐܝܟܐ ܚܕܐ:
ܕܐܠܐ ܣܝܡܐ ܚܝܬܢܐ ܕܚܛܝܬܐ ܒܚܛܝܬܐ:
ܡܟܝ ܚܝܝܐ ܘܢܫܐ ܕܚܛܐ ܐܡܪ ܕܥܡܚܝܢ:
ܐܘܡܐ ܡܢ ܟܝ ܚܢܢܢ ܡܚܐ ܘܐ ܕܚܝܝܡܢ:
ܡܢܐ ܕܫܬܐ ܡܢܐ ܡܠܟܐ ܐ ܒܝܬ ܡܢܗ: 75
ܕܐܝܟ ܕܐܡܪܘܢ ܐܘ ܡܢܐ ܒܝ ܘܡܫܬܘܫ ܗܘ ܟܝ:
ܣܡܝ ܚܝܝܐ ܡܐ ܕܡܬܩܝܡ ܒܡܠܟܘܬܐ:
ܐܦܝ ܚܛܝܐ ܡܐ ܕܐ ܐܦܝܬܐ ܐܠܐ ܕܢܫܬܘܫ:
ܡܢܐ ܕܐܝܬ ܠܗ ܡܢ ܫܡܝܢܐ ܟܕܡܢܐ ܠܝܫܘܥ:

and the truth compelled him to speak true matters.
He had seen the virgin who carried Him and he folded his hands.
With trembling he adored and received Him affectionately from her.

THE SUPPLICATION OF SIMEON TO THE INFANT

He began to supplicate Him, "Release me henceforth, for I have seen you, my Lord.
Behold, I have received you; henceforth, let me go towards consummation.
Behold, my eyes have seen your great mercy as you promised. Luke 2:29,30
Set me free and let me be at rest on the earth until the resurrection.
I was looking for you to let loose my bondage by your birth,
grant consummation to the burden (of my age) that I beseech you.
There had been an agreement between you and your Father and the Holy Spirit
that death should not come upon me until I should see you Luke 2:26
Behold, the agreement which came about in a mysterious manner is consummated.
Now, command death to grant me rest according to your promise.
Until now you have confined me here in the world, so that I might see you;
release me to go out now because I have become worthy to see your birth.
Behold, your gesture gave me the sentence a long ago,
that I should be bound until you have come in the body.
Behold, the sentence itself has been completed; release the bound-one;
because I have seen you, now is the time for me to take rest: it is for this that I have waited.
Let the wind of death henceforth blow upon my limbs
that I may go and reach the haven of rest, so that I may wait for you.

ܐܝܟܢܐ ܡܕܡܐ ܕܒܬܠܐ ܐܦܠܐ ܗܘܐ ܚܢܢܝܠܐ ܀
ܡܐ ܗܘܐ ܚܟܡܬܐ ܕܒܟܡܐ ܟܝܐ ܐܦܩ ܐܒܪܗܡ:
ܡܝܢܝ ܚܢܢܐ ܐܝܟܐ ܡܬܟܝܠܐ ܡܬܚܝܢܐ ܀
ܚܢܢ ܡܩܡܝܢ ܟܝܐ ܕܚܢܢܝܢ ܡܩܡܠܐ ܕܡܪܝܐ ܡܢܢ:
ܡܐ ܐܡܬܟܝܡ ܐܢܐ ܡܩܡܠܐ ܙܝܢ ܡܕܟܝܡܐ ܀
ܡܐ ܡܪܝ ܟܝܢܝܢ ܡܢܝ ܕܐܝ ܕܐܝܟܐ ܕܡܪܝܐ:
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ܐܝܢܐ ܐܝܡ ܐܢܐ ܐܝ ܐܝ ܕܝ ܐ ܡ ܕ ܀
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As One who commands all, sprinkle death upon my burden (of old age),
and set me free, the aged one, to descend to dwell in the bosom of Sheol.
Send me, and set me in the deposit among the dead
until you come and take me on the day of resurrection.
Command the soil[12] to take a little rest upon the grains of its dust
and with many you shall rouse it at the end of the time.
I have watched very much on the highway of the world to wait for you,
allow me to sleep and at the resurrection you may call me.
Sow me in Sheol with many who are scattered in it
and when the winter of the world has abated, command me to spring up.
Place me beneath in the furrow of the earth and close the door
and when you pour forth the rain of the (latter) end, I shall sprout by it."

THE ENIGMA OF SIMEON'S SPEECH

"O Aged Simeon, what is it you say about the child?
For these are words with which one might talk to some one aged.
Behold, you make supplication to the infant affectionately.
You are old and advanced in age, and why then is this?
It is (but) forty days since the young girl Mary gave birth to Him
and how is it that He hears what you are saying in His infant state?
Or is that word of yours not to be understood, as you say?

[12] 'Soil' here refers to the human person of Simeon.

ܘܐܡܪ ܠܗܘܢܝܢܐ ܠܐ ܬܗܘܘܢ ܐܝܟ ܩܝܢܐ:
ܐܢܬܘܢ ܡܫܬܘܕܥܝܢ ܐܝܬܝܢ ܐܢܐ ܕܥܠܬܟܘܢ ܘܥܠܝܟܘܢ ܀
ܡܛܠ ܕܡܫܬܡܥ ܕܩܢܝܐܘܬܐ ܕܐܠܗܐ ܕܢܬܬܠܐ:
ܕܡܛܠ ܕܐܝܟ ܕܐܝܬ ܠܢ ܟܝܢܐ ܕܢܬܬܠܐ ܀
ܘܩܡܘ ܠܗ ܠܬܬܐ ܡܪܝܐܝܬܐ ܡܠܟܐ ܠܐ ܘܫܬܗ:
ܡܠܟ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܡܢܐ ܕܢܩܡ ܐܝܟ ܠܗ ܀
ܡܛܠ ܕܗܘܐ ܠܬܬܐ ܕܫܠܡܐ ܘܫܠܝܡܘܬܐ ܘܐܡܬܐ ܠܟ:
ܐܦ ܟܕ ܘܐܘܡܪ ܐܢܬܘܡܘܬܐ ܕܢܐ ܐܝܟ ܟܕ ܀
ܘܐܦܠܓ ܠܡܢܘܢ ܡܪܝܐ ܡܫܝܚܐ ܕܒܝܬܐ ܕܝܢ ܕܐ:
ܡܢܐ ܘܐܡܪܘ ܐܝܟ ܡܠܟܐ ܕܫܠܡܐ ܘܫܠܝܡܐ ܕܐܦ ܟܕ ܐܡܪ ܀
ܠܡܫܝܚ ܠܡܫܝܚܐ ܘܐܘܡܬܐ ܕܫܠܡܐ ܐܝܬܘ ܕܐܦ 453
ܡܢܐ ܘܡܡܠܟ ܐܝܟ ܡܠܟܐ ܕܫܠܡܐ ܘܫܠܝܡܐ ܐܝܬܐ ܠܗ ܀
ܡܢܐ ܡܡܠܟ ܡܢ ܐܡܪ ܐܝܟ ܡܠܟܐ ܠܐܡܐ:
ܘܡܟܝ ܬܠܬܐ ܠܟܠܡ ܬܡܗܐ ܐܝܟ ܡܫܝܚܐ ܀
ܡܢܐ ܠܡܢܐ ܐܐ ܡܢܬܐ ܐܝܟ ܫܚܝܢܐ:
ܐܝܟ ܟܠܡܐ ܡܢܢܐ ܬܡܗܐ ܐܠܗܝܐ ܕܐ ܀
ܐܡܪ ܡܪܝ ܡܢܐ ܘܐܡܪ ܐܝܟ ܕܪܚܡܘܗܝ ܀
ܐܐ ܗܘ ܡܠܟܐ ܠܐ ܡܫܝܚܐ ܐܝܟ ܘܐܡܪ ܐܝܟ:

120 Or does the whole of your story seek another meaning?
Or is your old age younger than that of the infant?
Or is this child's age higher than that of yours?
Or does His duration surpass your old age?
Or has time itself taken its beginning from Him?
125 Why do you say to the (child) of swaddling clothes, 'Release me from the world'?
Is it revealed that He is the Lord of the world, as you are asking Him?"
The supplication of the old man bears witness to the Son indeed,
because in a mystical manner His name had existed before the sun.
That supplication of the old man in the presence of the child
130 would reveal the story of the Son of God, how he is from eternity.
"Before Abraham came into being I am." John 8:58
Therefore, it is proper that Simeon made supplication to the One who was (already) in existence.
Then to the One who was able to release him henceforth he was pleading, "Release me,"
and he did not doubt Him who was being carried in swaddling clothes. Luke 2:29
135 He carries Him in his hands and believes in Him that He is upon the chariot. Ezek 1
He is held in the hands as a child and Simeon seeks release from Him.
He is revealed in His humanity but he did not doubt His exaltedness.
He is carried by him in the palm of his hands yet he believed in Him that He is the Lord of the heights.

THE RITUAL OFFERING OF THE LORD OF THE HEIGHTS

He saw the young birds that were brought for the sacrifice according to the Law, Luke 2:22–24; Lev 12:6–7
140 and the old man was moved to speak about the child.

ܐܘ ܫܘܪܝܐ ܐܝܬܝܐ ܟܕܐ ܡܢܟܘܢ ܀
ܐܘ ܡܫܟܚܐܘܢ ܠܟܝܐ ܕܝܢ ܡܢܗ ܘܡܘ ܡܟܕܘܐ:
ܐܘ ܫܘ ܠܟܝܐ ܢܘܢ ܕܝܢ ܐܝܬܗ ܡܢ ܫܘ ܒܝܟܘ ܀
ܐܘ ܟܬܒ ܕܝܢ ܟܬܝܒܢܘܢ ܬܪܝܢܐ ܒܝܟܗ:
ܐܘ ܫܘ ܐܝܬܐ ܡܢܗ ܣܟܠܐ ܡܫܠܐ ܫܘܢܐ ܀
ܟܬܒ ܟܪܘܙܝܐ ܡܢܝܢ ܡܢ ܟܬܒܐ ܟܬܒܐ ܐܝܢ:
ܐܝܟܐ ܕܟܬܒܐ ܕܟܬܒ ܟܬܒܐ ܕܟܬܒ ܐܝܢ ܟܗ ܀
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Then such (words) as these were spoken by the aged one:
"To whom shall I offer the sacrifice that you, the Lord of the heights, have brought?
Sacrifices and libations ascend to you together with your Father
and how shall I receive a sacrifice from you and to whom shall I offer?[13]
For the Father does not receive anything without you.
Behold, from eternity, it is through you that He accepts all offerings.[14]
Holiness is conferred upon the priests and to their sacrifices by you,
and it is through you the priests of sacrifices receive their hallowings.[15]
You are the one who sanctifies the sacrificial offerings together with your Begetter.
It is through you that the Levites' offerings are sanctified.
The perfect sacrifices were offered to you because you are from eternity,
and your Father granted propitiation to the ancient sacrifices through you.
It is to you Abel constructed the altar and offered his sacrifices.
In your name he brought the first-born ones of his flocks and their fallings. Gen 4:4
The offering of virtuous Noah too was offered to you; Gen 8:20
while you received it, the matter concerning you was hidden in your concealed Father.

[13] Ephrem, Prose homily 'On Our Lord' (cf. *SdDN* 48).

[14] Cf. Bedjan I, pp. 316, *9* – 317, *4* [Homily "On the Pharisee and the Publican," ET in *The True Vine* 9 (1991), p. 32 (lines 353–370)].

[15] Cf. *HNat* 25:16, Holy Simeon's priesthood; Ephrem's prose homily 'On Our Lord' (cf. *SdDN* 51–53) speaks of how Priesthood and Prophecy flew into Christ from Simeon.

ܬܘܒ ܗܘܐ ܒܗܘܟܝ ܗܘܝܬܝ ܒܝܬܝ ܡܢ ܟܠܗܘܢ:
ܒܟܠܗ ܐܝܟ ܕܚܝܐ ܒܝܠܗ ܗܢܐ ܕܢܗܘܐ:
ܟܝ ܟܝ ܐܝܟ ܗܘܟܝ ܕܚܝܐ ܟܝ ܢܗܘܢܐ:
ܬܘܒ ܐܝܟ ܕܚܝܐ ܗܢܘ ܬܟܝ ܐܠܗ:
145 ܠܐ ܡܢ ܢܗܘ ܐܝܟ ܗܝܡ ܗܝ ܕܟܝܡ:
ܘܟܝ ܕܐ ܡܬܚܠ ܟܠ ܬܘܟܝܢ ܗܘ ܗܝ ܟܝܡ:
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ܘܟܝ ܕܐ ܢܗܝܢ ܟܝܢܐ ܕܚܝܒܝܢܐ:
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150 ܘܟܝ ܕܐ ܡܬܒܥܝ ܬܘܒܝܢܐ ܕܝܢ ܟܝ:
ܟܝ ܐܝܬܝܗ ܕܚܝܐ ܥܠܝܗ ܘܗܝ ܟܝܡ ܐܝܠ:
ܬܘܒܝ ܫܒܝ ܢܝܕ ܢܗܝܐ ܟܝܚܝܐ ܥܝܗ:
454 ܟܝ ܕܐ ܟܝ ܕܐܝ ܟܝܠܐ ܬܘܒ ܬܘܒ ܕܚܝ:
ܡܟܝܐ ܐܠܗ ܬܝܗ ܡܬܝܢܐ ܡܬܝܢܐ:
155 ܐܝ ܬܘܒܝ ܕܢܗ ܥܬܝ ܟܝ ܐܝܬܝ:
ܡܟܝܬܝ ܬܗܐ ܟܝ ܕܐ ܥܝܟ ܒ ܥܠܐ:

Melchizedek[16] put on your great image with his offerings, Gen 14:18–20
and spiritually he had depicted your priesthood through his sacrifices.
Abraham built the altar at the top of the mountain for you,
and your symbol redeemed the child, Isaac, from the knife. Gen 22:10–12
It was to you that Jacob had made the vow when he was fleeing Gen 28:20–22
and after you had assisted him he gave to you all his tithes.
Through your hand holiness descended to the Levites
and to you they brought all the produce of their tithes.
There is no (time) when the Father is without you[17]
and He received all sacrifices through you and with you.
Then You are the recipient together with your Begetter, and therefore,
how shall I accept from you the ritual sacrifice which you offer?
If I receive it, I shall be giving (back) that same to you.
Take from your own and it is appropriate for you to accept.
You have brought the sacrifice; come, receive it together with your Begetter.
Give me what you have brought and receive from me[18] what I am offering.
Your Father, on His own, does not receive sacrifices from anyone;
Behold, you are there with your Sender because He is with you.

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[16] There are two Homilies 'On Melchizedek': Bedjan II, pp. 197–209 [ET by J. Thekeparampil, Jacob of Sarug's Homily on Melkizedeq, *Harp* 6 (1993), pp. 53–64]; and Bedjan V, pp. 154–180, ET from Holy Transfiguration Monastery, *The True Vine* 2 (1989), pp. 30–55.

[17] Narsai, *PO* 40, pp. 68/69 (1. 498).

[18] Lit., 'my hands'

ܘܦܠܝܢ ܬܘܠܕܐ ܟܬܒ ܦܠܓܘܬܐ ܥܡ ܦܪܘܫܐܝܬ:
ܐܠܦܐܝܢܢܐܝܢ ܪܘ ܕܝܢ ܕܝܢܬܐ ܬܘܡܠܐ❊
ܟܝ ܐܢܘܢ ܕܢܐ ܕܝܢ ܕܟܠܐ ܥܡ ܟܠܐ:
ܐܬܘܢ ܚܢܢ ܠܡܫܡܫ ܠܟܢܐ ܡܢ ܫܦܝܢܐ❊
ܟܝ ܕܝ ܒܘ ܕܝܢ ܡܦܩܝܢ ܒܘܬ ܥܢ ܢܘܢ ܕܝܢ:
ܐܦܝ ܘܥܒܘܬܐܝܬ ܦܠ ܫܦܝܢܐܝܬ ܟܝ ܢܐܝ ܕܝܢ❊
ܥܠܝܢ ܢܫܠܐ ܫܒܩܐܝܬ ܟܝܢܬ ܟܐ:
ܐܟܝ ܫܠܝܢ ܕܐܐ ܦܠ ܥܬܟܝܬܐ ܘܫܦܝܢܐ❊
ܠܐ ܐܝܠ ܐܫܠܝ ܘܐܝܠܐܝܬ ܐܝܬ ܡܢ ܟܝܒܘ:
ܐܦܟܐ ܘܥܬܐ ܟܝ ܐܝ ܥܡܝ ܫܠܐ ܐܢܐ❊
ܐܫܦܝܟܬܐ ܐܝܠ ܥܡ ܢܟܘܝ ܐܝܡܐ ܢܝܢ:
ܐܫܐ ܡܢܝ ܘܥܬ ܘܠܥܐ ܘܫܦܢܐ ܐܝܠ❊
ܐ ܐܦܠ ܐܝܬ ܢܐ ܟܝ ܢܐ ܕܝ ܟܝ ܫܐ:
ܡܢ ܘܟܝ ܫܐ ܐܦ ܐܦܢ ܕܝ ܟܝ ܟܫܦܟܐ❊
ܐܠܐ ܘܥܬ ܘܥܬ ܐܝ ܦܢܝ ܘܫܦܢܐ ܐܝܬ❊
ܐܐ ܟܐ ܘܐܠܐ ܐܦܐ ܡܢ ܐܒܘ ܘܫܦܢܐ ܐܝܬ❊
ܟܐ ܟܟܬܘܘܐ ܦܠܐ ܐܫܡ ܘܥܬ ܡܢ ܐܝܬ:
ܐܐ ܐܡܢ ܐܝܠ ܙܒ ܦܫܡܝ ܘܟܐܝܡ ܕܐ❊ 456

175 Behold, I am holding two young birds that Joseph brought.
To whom should I offer if I do not offer through you to your Father?"

THE PARADOX OF SIMEON CARRYING THE INFANT

Wonder seized the aged Simeon as he saw the Son.
Then the righteous one was reduced to marvel on account of Him.
A lump of earth carried in its hands the Sea and it embraced it *[the Sea]*.
180 The Depth is collected in the cupped hands of dust but they were not dissolved.
The Flood is placed in the hands of the aged one, but it does not sweep them away,
on fingers of soil he carries the Lord of the seas.
A straw solemnly carries the Flame but it is not burned up. Isa 6:6
The Coal of Fire is placed on wood that has aged, but it does not consume it
185 The aged one carries the Lion's Whelp and embraces it. Gen 49:9
Yet, the might of that Powerful One does not terrify him.[19]
Simeon had become a Cherub of flesh on account of Jesus Ezek 10:9–12
and instead of wheels[20] he carried Him solemnly in his hands.

THE SPIRITUAL PERCEPTION OF SIMEON

He was filled with the Spirit and was understanding hidden things, Luke 2:26–35
190 and he was not ashamed to make petition to the Son affectionately:

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[19] Ephrem speaks of Christ strengthening the hands of Simeon to carry the Strength that was bearing up all, cf. Homily "On our Lord" (*SdDN* 50).

[20] 'Wheels' refers to the chariot (cf. Ezek 1:15–28).

ܗܘ ܥܕܡܐ ܐܝܟ ܐܘܡ ܩܛܘܠܐ ܘܐܡܪ ܠܗܘܢ: 175
ܟܕܡ ܐܡܪܬ ܠܝ ܟܘ ܠܐܟܘܡ ܠܐ ܥܒܪܬ ܐܝܟ:
ܐܝܘܐ ܐܢܬܘ ܟܦܪܢܘܡ ܡܢܟܘ ܘܢܢܐ ܟܬܝܢܐ:
ܕܟܬܘܒܢܐ ܥܡܝ ܕܗܘ ܛܐܝܐ ܡܢܟܘܟܝܗ:
ܠܟܝ ܩܘܟܝܐ ܟܡܢܐ ܛܐܝܬܐ ܕܥܒܪܬܐ ܟܗ:
ܕܥܒܝ ܐܘܕܥܐ ܟܬܒܬܐ ܘܟܝܢܐ ܐܠܐ ܡܢܡܪܩܢ: 180
ܫܡܥ ܡܩܕܐܠܐ ܛܐܝܬܐ ܘܡܢܐ ܐܠܐ ܥܠܝܟ ܟܝܡ:
ܕܡܪܬܢܐ ܘܐܘܥܐ ܠܟܝ ܟܗ ܟܢܐ ܡܩܡܐ:
ܥܪܝܣ ܟܐ ܟܦܕܝܛܐ ܐܠܐ ܡܢܝܢܘ:
ܥܫܡܐ ܟܦܕܘܐ ܕܩܡܐ ܘܐܟܝܡ ܐܠܐ ܥܫܡܐ ܟܗ:
ܠܟܝ ܟܗ ܡܢܐ ܟܝܕܘܐ ܘܐܘܐ ܕܥܝܛܟ ܟܗ: 185
ܐܠܐ ܥܫܢܘ ܟܗ ܐܦܩܐ ܘܥܗ ܟܪܝ:
ܚܕܐ ܘܟܢܐ ܥܐ ܐܘܐ ܡܢܟܘ ܡܩܝܠܐ ܡܩܝ:
ܕܡܟ ܟܬܝܠܐ ܛܐܝܬܐ ܥܡܟܗ ܟܪܝܡܬܗ:
ܙܡܐ ܥܠܐ ܐܘܐ ܕܚܡܢܐ ܡܢܟܝܠܐ ܐܘܐ:
ܐܠܐ ܢܟܬ ܐܘܐ ܒܩܡܥ ܟܢܐ ܡܚܡܐܠܐ: 190

"Release me that I may go to (be at) rest a little among the dead, Luke 2:29
because your way is wearying and I am too old for the journey.
You have to enter into a great battle on the way which you have set out on
and an aged man is not suitable for you to go with you.
195 You arouse dispute to raise up the side of righteousness,
and young men are suitable for the way of your proclamation.
You have a battle with the mighty one who humiliated Adam,
but I who am aged, am not able to take up arms.
You want to pull down the high fortifications that error has built up.
200 Look for young people, to go with you, because I am grown feeble.
You have the four regions to subjugate by your crucifixion,
and healthy feet are needed by you to run with you.
You have a new work to do on (throughout) the whole earth.
Have pity upon my old age, I am not capable of all your task.
205 You are devising (how) to build up the downfallen world;
But I am aged, I am too weak for your building work.
Your way is of slaughter and your face is set in the direction of death.
Let me go in peace; let my old age be not sprinkled with blood.
The path that you have set begets suffering to those who travel along it.
210 Give rest to me, and then you can pass on to your task.
You seek to be smitten by the captors in your bodily state.

ܡܢܝܢ ܟܡ ܐܝܟܐ ܐܝܠܝܢܢ ܥܟܡܐ ܟܡܐ ܟܬܝܒܐ:
ܘܐܘܡܝ ܠܐܠܐ ܕܐܝܠܐ ܫܐܛܐ ܫܝ ܥܢܘܝܐ:
ܟܡܐܘܡܐ ܘܟܐ ܐܝܟ ܟܝ ܐܟܝܐ ܟܐܘܡܐ ܘܐܘܥܡܐ:
ܡܟܝܢܐ ܡܟܐ ܠܐ ܡܥܡ ܟܝ ܢܐܝܐ ܟܬܝ:
ܕܐܘܐ ܡܟܢ ܐܝܟ ܘܐܡܡ ܟܝܟܐ ܘܘܘܡܥܡܐ: 195
ܡܐܝܥܐ ܡܟܬܥܐ ܡܥܡܢ ܠܐܘܡܐ ܘܟܘܐܘܐܝ:
ܡܐܟܐ ܐܝܟ ܟܝ ܟܡ ܡܥܡܐ ܘܥܬܝ ܠܐܘܡ:
ܕܐܐ ܘܫܐܛܐ ܘܐܡܡ ܟܝܟܐ ܠܐ ܫܡܥܬ ܐܐ:
ܥܕܘܐ ܘܥܐ ܘܝܛܐ ܟܝܬܐ ܘܐܝܡܥܐ:
ܠܟܬܐ ܡܢ ܟܝ ܢܐܝܡܐ ܟܝܬܐ ܘܐܝܡܬܟܐ ܟܬ: 200
ܠܐܘܬ ܡܬܝ ܐܝܟ ܟܝ ܘܐܡܥܡ ܟܪܟܬܥܐ:
ܡܘܟܐ ܡܟܬܐ ܫܐܝܬܐ ܟܝ ܐܘܥܐ ܟܬܝ:
ܟܝܐ ܫܐܐ ܐܝܟ ܟܝ ܘܐܡܝ ܟܐܘܐ ܥܟܐ:
ܫܡܥ ܟܐ ܥܡܬܐ ܠܐ ܡܥܡ ܐܐ ܟܥܟܐ ܟܡܟܝ:
ܟܬܡܬܥܐ ܘܟܟܥܐ ܘܐܝܟܐ ܥܐܥܬܐ ܐܝܟ: 205
ܕܐܐ ܘܟܐܥܐ ܥܟ ܡܬܐ ܐܐ ܥܝ ܟܡܬܝ:
ܘܥܐܐ ܡܟ ܐܘܡܝ ܡܟܥܡܟܐ ܥܡܐ ܥܬܥܝ ܐܬܝ:
ܡܢܝܢ ܟܡܟܥܐ ܠܐ ܐܐܥܟܥܐ ܟܝܥܐ ܥܡܬܐ:
ܡܟܐܐ ܘܐܘܥܐ ܡܥܐ ܥܡܟ ܟܝܘܝ ܟܡ:
ܐܬܡܡ ܟܬ ܡܥ ܟܡܢ ܐܝܟ ܟܐ ܥܡܢܐ: 210
ܘܐܟܟ ܟܡܐ ܥܝ ܥܟܡܐ ܥܟܝܢܥܐ:

I shall take rest, for, my power to endure is weak.
You have the captivity of the peoples to turn away from stumbling-blocks.
Take[21] along with you valiant men, but I have become aged.
The whole road of your proclamation is sprinkled with blood
and because I have become old, I am not able to walk along it.
Your labour is lengthy and I am too weighed down by labour,
and because I make supplication, you shall not pass on without releasing me."
With this deep feeling, Simeon was entreating the Son to release him,
to be at rest on earth on account of the burden of his old age.
He takes hold of the Child and entreats Him without flinching.
He carries Him in his hands and makes supplication to Him as unto the Lord.

MARY'S DISCERNING QUESTIONS

Mary marvelled discerningly at these things,
and with all kinds of thoughts she was contemplating in wonder.
And perhaps she had told Simeon discreetly,
"How will the child release you, old man, and when did he bind you?
Where was He seen by you, for you are old and He is an infant
and at what time did He make the agreement with you that He would speak to you?
Behold, since when did you have a secret privately with Him,
for, this story which you are speaking is like an old one?

[21] Lit., 'lead.'

ܐܦܘܢ ܐܢܐ ܒܥܝܢܐ ܕܥܠ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝܐ ܕܡܬܚܙܝܢ ܠܢ ܘܠܢ ܕܡܫܬܡܥܢܐ ܕܐܝܟ ܥܡܡܐ
ܕܥܡܐ ܘܡܬܩܪܒܐ ܐܝܟ ܟܝ ܐܬܝܢ ܡܢ ܐܘܪܚܐ:
ܐܝܬܝܢ ܕܢܫܬܘܢ ܘܡܢ ܟܝ ܡܬܟܝܢ ܒܐܢܐ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝܐ ܕܡܬܚܙܝܢ ܠܢ ܘܠܢ ܕܡܫܬܡܥܢܐ ܕܐܝܟ ܥܡܡܐ
ܡܒܥܐ ܕܟܣܐ ܕܟܝܢ ܐܘܪܚܐ ܘܡܢܗܘܢ ܐܝܬܝܢ: 458 215
ܒܝܬܐ ܕܐܠܗܐ ܐܦ ܠܐ ܡܥܡܪ ܐܢܐ ܒܐܪܟܝ ܡܢܗ ܚܝܐ ܕܡܬܚܙܝܢ ܠܢ ܘܠܢ ܕܡܫܬܡܥܢܐ ܕܐܝܟ ܥܡܡܐ
ܡܢܟܝ ܕܢܫܬܘܢ ܒܐܢܐ ܡܢܢܐ ܡܢ ܒܝܬܗ ܕܐܠܗܐ:
ܐܦܠܐ ܒܥܡܩܐ ܐܢܐ ܠܐ ܡܢܢ ܐܝܟ ܐܠܐ ܡܢܡܠܐ ܚܝܐ ܕܡܬܚܙܝܢ ܠܢ ܘܠܢ ܕܡܫܬܡܥܢܐ ܕܐܝܟ ܥܡܡܐ
ܡܢ ܡܢܐ ܡܥܡܩܐ ܒܐܢܐ ܡܥܡܩܐ ܕܡܢܐ ܒܝܬ ܐܠܗܐ:
ܡܬܝܢ ܕܐܘܪܚܐ ܡܫܬܘܢ ܐܘܪܚܐ ܒܡܫܬܘܢ ܐܝܟ ܕܐܠܗܐ ܚܝܐ ܕܡܬܚܙܝܢ ܠܢ ܘܠܢ ܕܡܫܬܡܥܢܐ ܕܐܝܟ ܥܡܡܐ
ܡܢ ܕܡܢ ܐܢܐ ܡܬܩܪܒ ܐܝܟ ܐܢܐ ܡܬܩܪܒ ܠܘܬ ܐܠܗܐ:
ܡܢ ܕܡܢ ܐܢܐ ܡܬܩܪܒ ܐܝܟ ܐܢܐ ܡܬܩܪܒ ܠܘܬ

This discourse of yours seems to me not to be of this day,
because you speak to Him as though for a long time you had seen the Child.
Your story is hidden and behold, it seems to me that He is from eternity
but my son is an infant, and how does He know what you are saying?
On earth was he seen by you or in heaven? Disclose, and explain to me.
From the time I gave birth to Him He has not met you, except today.
I am not aware of this story which you tell
because I am a girl and you are old and advanced in age.
And if I myself am not aware of what you are saying
when and how does the child I brought forth know this?
How are you seeking release from Him and when did He bind you?
It seems that for a long time, as you say, you have been bound.
On which day did the small young child bind you
and how can He release you now, as you are pleading with Him?"

SIMEON'S REPLY TO MARY'S QUESTIONS

Simeon says: "He is Almighty for eternity and it is easy for Him;
and He is more exalted than you; you shall learn from Him how He is.
"Eve, your mother, is immensely younger than He
for He is the one who governs all times and their ordering.[22]
Behold, by the hands of your Son the creation came into existence long before,

[22] Cf. Bedjan III, p. 322, *9–10*; p. 323, *3–12* [Homily "Why Our Lord Abode upon the Earth for Thirty Years," ET from Holy Transfiguration Monastery, *The True Vine* 4 (1990), pp. 38–39 (lines 17–18, 31–40)]; Ephrem, *HNat* 12:1; 19:10.

ܗܘܝܢ ܡܬܟܠܡܘܬܗ ܕܐܠܗܐ ܒܟܠܗ ܒܟܠ ܡܕܡܐ ܕܐܝܬܝܗ ܗܘܐ:
ܘܐܦ ܒܗ ܢܚܝܢܐ ܡܢܐ ܟܠ ܠܚܢܐ ܡܫܬܘܬܦܝܢ ܐܝܟ ܟܕܐ ܀
ܟܕܡܢܐ ܗܘ ܥܒܝܕܐ ܗܘܐ ܒܗ ܒܟܠ ܒܗ ܡܟܠ ܗܘ:
ܗܝܟܢ ܢܟܕܘܐ ܗܘ ܕܐܡܪ ܡܢܗ ܕܐܢ ܘܐܦ ܐܝܟ ܀
ܟܕܘܢܐ ܡܢܐ ܐܝܟ ܐܘ ܟܡܢܐ ܕܟܠ ܕܢܢ ܟܠ: 235 459
ܒܗ ܕܡܬܒܥܐ ܠܐ ܡܫܟܚ ܟܠ ܟܐ ܐܠܐ ܢܗܘܐ ܀
ܠܐ ܡܕܡܐ ܐܢܐ ܟܐܢܐ ܕܐܢܐ ܡܫܬܘܬܦܝܢ ܐܝܟ:
ܕܐܢܐ ܠܟܠܗܐ ܕܐܝܟ ܟܠܡܐ ܕܡܥܒܕ ܢܬܢܐ ܀
ܕܐ ܐܘ ܕܐܢܐ ܠܐ ܕܡܫܐ ܐܢܐ ܟܕܐ ܘܐܦ ܐܝܟ:
ܠܚܢܐ ܕܡܬܒܥ ܐܦܠܐ ܕܐܡܐ ܒܝܬ ܟܬܒ ܀ 240
ܟܢܢܐ ܢܬܢ ܐܡܪ ܟܬܒ ܕܐܦܠܐ ܐܟܢܝ:
ܘܐ ܒܗ ܢܚܝܢܐ ܟܠ ܕܐܦܐ ܐܝܟ ܐܡ ܘܐܦ ܐܝܟ ܀
ܟܐܢܐ ܢܕܐ ܐܟܢܝ ܟܬܒ ܕܟܬܐ ܕܐ ܢܬܐܡܐ:
ܕܐܡܪ ܡܕܡܢ ܐܘܐ ܕܢܟܝܢ ܕܡܥܒܕ ܐܝܟ ܟܕ ܀
ܐܦ ܡܕܡܢ ܟܝܕܢ ܢܟܬܐ ܕܐ ܕܐܦܐ ܕܐ ܕܐ ܟܕ: 245
ܕܘܡ ܕܐ ܡܢܬܪ ܐܠܬܟܝ ܡܢܬܪ ܐܡܪ ܐܠܗܝܐ ܀
ܘܠܐ ܟܡܦܣܐ ܠܚܢܐ ܡܢܬܪ ܢܐ ܐܡܪ:
ܘܦܢܬ ܡܒܟ ܐܬܬܐ ܦܠܦܐ ܘܐܘܢܬܢܐ ܀
ܟܐܒܬܐ ܕܐܡܪ ܕܡ ܡܬܢܐ ܐܐ ܡܕ ܟܬܒ:

250 and He was with His Father when He was building the walls of the universe.[23]
Through Him the world was generated to come into being from nothing.
The spacious womb of all extremities are contained in Him.
By Him was built the palace of (both) worlds from the beginning;
the house of all races was constructed from nothing by Him.
255 He, with his Father, set up the ranks of the heavenly hosts
and the legions of the sons of light obey Him.
The ardent ranks of Gabriel are commanded by Him. Luke 1:19
and the fiery gatherings of the household of Michael obey Him. Rev 12:7
It is He whom the Cherubs bless with trembling as they stand in awe,
260 then in truth His pure yoke is placed upon their neck.
Many thousands of heavenly beings are standing in His presence
and it is He whom myriads of the sons of the light bless.
Seraphs call out towards Him with the song, 'Holy, holy, holy,'
and before His brightness, 'Holy, holy, holy' issues from their mouth. Isa 6:3
265 Three times they fill their mouth with hallowing
and then they call the Lord by His name with fear.
Here, He is revealed, because of the body He has taken from you,
for aforetime He is hidden because He is equal to His Father.
Here, He is humble in order to impart that which is due to His bodily state,

[23] Cf. Rilliet, *Turgome*, I.23; ET in Kollamparampil, *Festal Homilies*, p. 135; also line 130, above.

250 ܡܟܡ ܐܟܘܡܐ ܢܘܗܐ ܟܒ ܟܬܐ ܢܘܗܐ ܐܡܬܐ ܐܟܬܐ ❖
ܟܘ ܐܝܡܬܐ ܟܬܟܐ ܘܢܘܡܐ ܡܢ ܠܐ ܡܢܝܡ:
ܡܟܘܟܐ ܙܘܡܐ ܘܟܬܘܡ ܡܩܡܐ ܟܘ ܐܡܐܝܡܬܘ ❖
ܟܘ ܐܝܡܬܐ ܟܢܝܐ ܟܬܩܐ ܡܢ ܥܘܙܐ:
ܡܟܐ ܘܟܡܐ ܕܡܢܐ ܐܝܡܐ ܡܢ ܠܐ ܡܢܝܡ ❖
255 ܗܘ ܟܡ ܐܟܘܡܐ ܐܡܡ ܡܒܙܐ ܘܡܬܟܘܐ:
ܡܟܘ ܡܡܐܝܡܬܐ ܟܬܡܬܘܬܘ ܘܟܬ ܬܘܗܐ ❖ 460
ܟܘ ܡܐܦܡܒ ܡܬܡܐ ܡܟܬܐ ܘܟܐ ܟܬܝܐ:
ܡܟܘ ܡܡܐܡܬܟ ܡܬܡܐ ܡܩܒܐ ܘܟܐ ܡܟܐܠܐ ❖
ܟܘ ܢܘ ܡܟܝܟ ܡܬܘܟܐ ܟܘܟܐ ܟܒ ܘܡܟ:
260 ܡܡܝܐ ܘܟܐ ܡܡܐ ܟܡܙܐ ܟܐ ܙܘܡܘ ❖
ܡܘܘܟܘܡ ܡܡܟ ܟܬܟ ܟܬܡ ܘܡܟܬܐ:
ܡܟܘ ܢܘ ܡܟܝܟ ܙܟܘ ܙܟܘ ܘܟܬ ܬܘܗܐ ❖
ܙܐܘܡ ܡܟܡ ܡܬܡ ܡܬܐ ܟܡܐ ܘܒܡܡܐ:
ܡܟܡܟܐ ܡܡܐ ܐܡܒ ܡܘܘܐ ܡܢ ܡܡܬܘ ❖
265 ܡܐܟܐ ܙܬܡ ܡܡܙܡܟ ܡܡܡܘ ܟܒܡܡܐ:
ܡܘܒܝ ܡܢܐ ܡܢ ܟܡܡܘ ܟܒܡܟܐ ❖
ܡܙܐ ܟܟܐ ܢܘ ܡܟܐ ܡܟܙ ܘܡܟ ܡܢܟ:
ܟܡܐ ܙܝ ܟܡܐ ܢܘ ܡܟܐ ܘܡܐ ܢܘ ܟܡ ܡܟܙܘ ❖
ܡܙܐ ܡܡܡ ܘܢܐ ܙܘܐ ܟܡܟܢܡܐ:

270 but above, He is mighty, to show the strength of His splendour.
Here we have seen Him because He was willing to become human.
In His distant place not even the Cherubs are able to see Him.
Greater is your Child than the creation, because He fashioned them
and if He wanted to show His strength, He would set the worlds on fire.
275 The fearful battalion of the Cherubs quiver at Him,
and the heavenly hosts trembled at Him when they were commanded
The gesture of His Father causes the angels to set off speedily,
and when they are sent out, impelled by Him the angels move.
He is the one who harnessed the seas with sand, together with His Father
280 and within the reservoir He confined the abyss lest it might flood to the earth.
In His hands are set the bonds of the life of all beings that are born
and, therefore, I pray that He release me, because it was He who bound me."

MARY'S CONFIRMING ENDORSEMENTS

Mary speaks to the righteous Simeon: "Convince Joseph
for truly I am convinced of these (matters).
285 I learnt the whole of His story from an angel,
and as you are saying, I am understanding without doubt.
From the messenger who brought His good tidings I have heard them
and there is no reason to doubt about your supplication.
How is there room for a stumbling block to dwell in me
290 because, behold, I have given birth to a child, yet I am a virgin?

270 ܐܝܟܐ ܕܝܠܝ ܡܢܐ ܐܝܬܘܗܝ ܕܥܒܕܘܬܐ ܕܐܒܐ ܕܫܡܝܐ
ܘܕܝܢܐ ܡܪܝܡܐ ܕܐܠܗܐ ܕܝܢܐ ܕܢܬܘܢܐ ܐܝܬܝܗܘ:
ܕܐܝܟܐ ܕܥܒܕܝ ܕܝܢ ܠܐ ܢܛܘܢܐ ܕܡܢܝ ܡܢܝ ܐܢܐ ܕܐܒܐ ܕܫܡܝܐ
ܕܐܝ ܕܐܝ ܡܐܝܬܐ ܕܐܢܐ ܕܢܛܘܢܐ ܕܒܗ ܕܝ ܐܝܬܝ:
ܕܐܠܗܐ ܕܝܢ ܡܢܐ ܕܐܝܬܘܗܝ ܕܡܬܩܕܫ ܐܝܟ ܐܒܝ ܕܐܒܐ ܕܫܡܝܐ
275 ܕܐܝܟܝܠ ܕܡܫܬܠܝ ܗܘ ܕܢܛܘܢܐ ܕܢܛܠ ܕܐܢܐ:
ܘܐܦ ܕܐܒܐ ܕܫܡܝܐ ܕܝܢ ܡܬܩܕܫ ܠܝܠ ܕܐܒܐ ܕܫܡܝܐ 461
ܕܡܬܝܠܐ ܕܐܢܐ ܕܐܝܬܘܗܝ ܕܐܝܟܐ ܕܡܬܩܕܫܢܐ:
ܘܗܘܐ ܕܒܐܒܐ ܕܡܫܬܠܝ ܕܢܛܘܢܐ ܕܢܛܠ ܕܐܢܐ ܕܡܬܩܕܫ
ܕܐܝ ܕܒܐ ܕܡܬܩܕܫ ܕܝܠܝ ܕܐܢܐ ܕܢܛܘܢܐ:
280 ܕܐܒܐ ܕܫܡܝܐ ܕܐܝܟ ܕܐܝ ܕܐܒܐ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ
ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ:
ܘܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ
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ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ
285 ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ:
ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ
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290 ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ ܕܐܝ ܕܐܢܐ ܕܢܛܘܢܐ

It is fair for you to be an advocate among the unbelievers.
Raise your voice, let all hear what you are saying.
Play your cither, O old man, and sing before He will release you[24]
and acknowledge that He has bound you so that the earth might perceive that He releases you.
295 Raise your voice, O aged one, as a trumpet
so that the world may learn that the Fruit which I have given birth to is the Lord of times.
O aged one, call out and give witness to the Son who is from eternity,
because I had been reckoned as an adulteress on account of Him.
Speak, Simeon, to the Jews and do not be afraid;
300 and reprove them, as how much they have accused me on account of your Lord.
Speak here at length, without ceasing,
so that the whole earth may receive proclamation from you.
Be moved and say everything in public about the child,
so that the universe shall perceive who He is and whose son I carry.
305 Be a herald among the unbelievers and reprove them,
because I am falsely accused at the hidden birth of the Son of God.
Seek from the child and give demonstration to the whole world,
so that anyone who is in need of requesting should make supplications to Him.
Begin on the road of apostolate clearly
310 and following your footsteps the generations shall go towards the Luminous One.
Gladden Joseph with the awesome things that you speak

[24] Cf. Bedjan, VI, p. 196/808; ET in Kollamparampil, *Festal Homilies*, p. 331.

ܡܫܬܐ ܕܐܘ ܟܝ ܐܝܬܝܐ ܫܠܝܡܐ ܕܐܝܟ ܚܫܘܟܐ:
ܐܝܟܡܐ ܡܟܝ ܢܡܫܐ ܚܟܝܡܐ ܚܕܝ ܘܐܡܪ ܐܝܠܝ ܀
ܡܢܝ ܕܢܢܝ ܡܚܝܐ ܡܪܡܪ ܟܝܠܐ ܢܡܝ:
ܡܪܝܐ ܘܐܡܝ ܒܐܪܟܝ ܐܘܟܐ ܒܡܢ ܡܢܐ ܟܝ ܀
295 ܟܠܗ ܢܡܐ ܐܘܡ ܡܟܝ ܐܝ ܡܫܬܘܐ:
ܒܬܟܝ ܟܟܡܐ ܒܚܐ ܒܟܝܐ ܡܢܐ ܐܢܬܐ ܐܘ ܀
462 ܡܢܗ ܡܫܬܗܐ ܡܪܘܒ ܟܗ ܟܟܢܐ ܒܡܝ ܟܟܡ ܐܘ:
ܒܐܝ ܟܝܢܐ ܡܗܝܡܐ ܐܘܡܐ ܡܟܟܝܗ ܀
ܡܟܟ ܡܡܢܡ ܒܝ ܢܘܒܐ ܘܠܐ ܐܝܟܐ:
300 ܡܐܡܗ ܐܡ ܒܡܐ ܟܡܡܗ ܡܟܟ ܡܢܝ ܀
ܡܟܟ ܡܐܐ ܐܘܡܐ ܐܘܡܐ ܘܠܐ ܡܡܟܡܐ:
ܒܡܟܐ ܐܘܟܐ ܐܡܟ ܡܢܝ ܡܢܐܘܐ ܀
ܐܘܗ ܡܐܡܢ ܡܟ ܟܟܡܐ ܟܟ ܟܡܘܐ:
ܒܐܝܟܗ ܐܡܟ ܒܡܢܐ ܡܢ ܡܝ ܒܡܡܠܐ ܐܢܐ ܀
305 ܡܡܗ ܡܢܐ ܡܡܡ ܡܡܡܘ ܐܡ:
ܒܟܡܡܐ ܐܢܐ ܡܟܡܗ ܡܡܐ ܒܡ ܟܡܐ ܀
ܡܟ ܡܝ ܟܡܐ ܡܡ ܐܣܡܐ ܡܡܡܐ ܡܟ:
ܒܡ ܢܡܡܡ ܐܢܐ ܒܡܢ ܟܟ ܡܡܡܐ ܀
ܡܢܐ ܡܐܘܢܐ ܒܡܟܢܐ ܢܡܢܐ:
310 ܡܡܟ ܡܡܡ ܢܐܝܡ ܡܡܡܐ ܒܝ ܢܡܢܐ ܀
ܢܒܢܡ ܡܢܡܡ ܡܝܢܢܐ ܒܡܡܟ ܐܝ:

because he has endured much ignominy from the people on account of the child.
Make me confident with the utterance that you have imparted concerning the child
so that the false name of adulterous women should not touch me.
315 Stand by your power and lift up your voice in petition.
Also in your supplication give to the Adorable One what is His."
Because he was bound, Simeon urged the Son, "Release me,"
and Mary was hearing with amazement the voice which he raised.
She heard the story that called out that her Son was the Son of the Creator
320 and there came a pause to her false accusation on relief of Him.
It was delightful to the virgin ewe who was not (carnally) known
when the Lion's Whelp whom she carried was praised.
It was fitting for her, the persecuted dove, to give heed
when the Eagle, Christ, whom she embraced, was being lauded.
325 It was fair for Simeon, the aged one, that he was offering
supplication to the child discerningly, in the house of His Father.
It was also proper that the aged priest should bear witness to Him
that He is the High Priest who came to make atonement for the world through His blood.

SIMEON'S SUPPLICATION TO BE AN ADVOCATE AND A WITNESS AMONG THE DEAD

He was saying to Him: "Release me, henceforth, because I have seen you, my Lord,
330 so that I may rest in Sheol until you shall come in your splendour.
Release me from life that I may descend to proclaim among the dead

ܘܩܝܡ ܩܡܬܗ ܡܫܒܚ ܘܟܬܒ ܩܠܗ ܠܫܡܐ ܀
ܡܢܗ ܟܕ ܐܬܐ ܚܠܐ ܕܐܘܡܬܐ ܩܠܗ ܠܫܡܐ:
ܘܐܠ ܢܡܬܐ ܟܕ ܥܒܕ ܒܪܟܐ ܘܡܫܬܐ ܀
ܩܕܡ ܟܠ ܫܡܟ ܕܐܟܕ ܡܟܝ ܟܠ ܟܬܐ:
ܐܝ ܡܠܐܟܐܝܐ ܕܝ ܟܝܢܝܐ ܕܐ ܘܡܟܐ ܐܝܬ ܀
ܥܒܕܐ ܐܝܬ ܩܢܝܢ ܟܡܢܐ ܘܡܬܢ ܘܡܬܢܐ ܐܝܬ:
ܥܒܕܐ ܕܢܢܝܡ ܒܝ ܐܘܡܢܐ ܚܠܐ ܘܐܘܡܬ ܀
ܩܕܡܝܐ ܡܢܐ ܘܡܟ ܡܟܢܐ ܘܡܢ ܒܢܝܢܐ ܐܝܬ:
ܐܘܢܐ ܫܐܠܐ ܡܠܟܬܐ ܩܠܝܡܐ ܀
ܡܫܝܚ ܐܝܬ ܡܢܬܐ ܡܠܟܐ ܘܠܐ ܐܡܬܐ:
ܒܝ ܩܠܝܢܘ ܡܕܝܢܐ ܘܐܘܢܐ ܘܠܟܬܐ ܐܝܬ ܀
ܢܐܐ ܐܝܬ ܡܢܬܐ ܘܥܒܕܐ ܘܐܪܠܐ ܐܘܢܐ:
ܒܝ ܩܠܝܡܬܟ ܢܥܐ ܥܒܝܬܐ ܘܡܫܬܐ ܐܝܬ ܀
ܡܫܝܚ ܐܝܬ ܡܢ ܡܠܟܬܐ ܩܕܝܬܐ ܐܝܬ:
ܡܢܗ ܡܠܟܬܐ ܡܢ ܐܝܟ ܡܕܝܢܬܐ ܩܢܝܢܐ ܀
ܐܝ ܐܠܐ ܐܝܬ ܕܥܒܬ ܩܠܗ ܢܥܒܘ ܡܟܝܢ:
ܘܢܚܬ ܕܩܕܡܬܐ ܢܐܐ ܬܫܡܐ ܡܟܝܢܬܐ ܒܝܡܐ ܀
ܡܢܝܢ ܟܡ ܩܒܠܐ ܢܣܝܠܘ ܡܢܝ ܐܡܢ ܐܝܬ ܡܢ ܀
ܢܐܡܝܢ ܡܫܝܚܐ ܒܝ ܐܠܐ ܐܝܟ ܡܫܬܝܠܘ ܀
ܡܢܝܢ ܡܢ ܫܬܐ ܐܫܬܐ ܐܡܪ ܡܢ ܚܝܐ:

the good hope to the hopeless, from your revelation.[25]
Let me go before you and within the grave I shall proclaim your good news.
Then the early generations shall be preached to about your redemption by me.
335 It is good for me to become an advocate among the dead;
and if they become aware of by me, concerning your advent, I shall make them rejoice.
Towards the tomb is your road, release me to descend to it until you will come.
I shall cast commotion among the ranks of Sheol because the King has arrived.
If the dead become aware of me there I shall speak to them
340 about your advent from your Father and concerning your redemption.
Let me go to whisper to Adam in his ear upon the dust,
'Your Lord is coming to raise up the overthrown body of yours.'
There I shall narrate to Eve regarding your birth,
'Your daughter has given birth to an Aged Infant who will redeem you.'
345 I shall console her who was weeping for Abel;
When she hears from me about your birth that shall gladden her.
I shall say to Adam, Return to your inheritance,'
because Christ [Messiah] has opened the door of life[26] by His birth.
I shall declare to the expelled servants[27] regarding the return

[25] Cf. Rilliet, *Turgome,* I.7–8; ET in Kollamparampil, *Festal Homilies*, pp. 131–2; also Ephrem, *HNat* 1:52–60.

[26] Adam by his sin opened the door to death (cf. Rilliet, *Turgome*, III.32; ET in Kollamparampil, *Festal Homilies*, p. 242). But Christ by his birth opened the door to life.

[27] Through the expulsion of Adam and Eve, 'the Servants,' from Paradise (Gen 3:23) all offsprings of Adam too became 'Expelled Servants.'

ܫܚܢܐ ܟܚܠܐ ܟܒܠܐ ܫܚܢܐ ܡܢ ܟܚܡܐ ❖
ܐܪܝܐ ܡܒܩܡܐ ܫܚܝܢܐ ܫܚܢܐ ܫܚܢܐ ܐܚܢܐ:
ܡܢ ܢܫܚܢܢܐ ܒܢܐ ܫܢܫܐ ܟܝܐ ܩܢܘܡܐ ❖
ܫܩܢ ܗܘ ܟܝ ܐܗܢܐ ܫܝܠܝܢܐ ܡܢ ܢܢܢܢܐ: 335
ܢܐ ܕܝܫܩ ܢ ܐܪܙܐ ܐܢܐ ܟܝܐ ܢܐܐܝܡܐ ❖
ܟܩܚܢܐ ܗܘ ܐܘܡܐ ܫܢܝܐ ܐܡܐ ܟܐ ܢܐ ܐܝܐ:
ܐܘܢܐ ܘܡܚܢܐ ܚܩܒܢܐ ܒܫܩܝܐ ܒܫܟܐ ܫܚܚܐ ❖
ܐ ܕܝܫܩ ܢ ܫܢܢܐ ܐܡܐ ܐܢܢ ܟܐ:
ܟܝܐ ܢܐܐܝܡܐ ܒܩ ܙܒ ܐܢܡ ܫܟܝܐ ܩܢܘܡܐ ❖ 340
ܐܪܝܐ ܟܬܫܩ ܠܐܡ ܢܐܒܢ ܟܝܐ ܒܡܡܐ: 464
ܒܡܢܡ ܐܐ ܒܩܡܡ ܩܝܢܐ ܒܡܡܩܩܐܡ ❖
ܐܝܟܢܐ ܟܢ ܟܡܡܐ ܐܡܐ ܟܝܐ ܫܩܟܒܡ:
ܒܢܐܡ ܢܟܒܐ ܢܢܐ ܫܡܐ ܒܩ ܫܢ ❖
ܫܚܡܐ ܐܐ ܟܢ ܒܐܡܐ ܒܩܐ ܫܝܐ ܫܢܐ: 345
ܢ ܫܡܢܐ ܫܡ ܫܝܐ ܡܟܒ ܒܡܡܐ ܟܢ ❖
ܐܢ ܐܐ ܟܢ ܐܐܡ ܒܩܡ ܟܝܐ ܡܐܐܡ:
ܒܩܡܫ ܫܩܡܐ ܟܝܟܐ ܒܡܐ ܢܢܢܐ ❖
ܫܩܢ ܐܐ ܟܢ ܐܩܡ ܟܝܟܐ ܐܬܡܐ ܟܝܐ ܩܢܐ:

350 and with marvel I shall encourage them to give praise. Heb 11:12,13
Let me descend and sprinkle hope upon them with the tidings
that death has fallen from its power and they are set free.
Release me, my Lord, for from this time on, I have a journey concerning the good news
so that I may carry the new tiding concerning you into Sheol.
355 Let me go and call out to the earlier generations who were cast down in it,
'Be awake, give praise, because you are set free from the destruction.'
Let me show the firstborn of the dead, the slaughtered Abel[28]
that you too are travelling on the road of blood which he trod.
Let me speak to him about the oppressed blood which will not call out again Gen 4:10
360 because the image of the sufferings, which is the mystery of your slaughter, has itself been accomplished.
Release me to the lower regions to see in the land the fair Seth Gen 5:3
and I shall narrate to him about your beauty which was concealed in him.
Allow me to descend to the generations of Adam and Noah,
and with your great name I shall lighten the dust from their eyes.
365 Let me go and be buried with Abraham who was eagerly waiting John 8:56
to see your day, and he saw your mystery, and I your birth.
I shall proclaim to Isaac, the child who escaped from the knife, Gen 22:9–14

[28] Gen 4:8. Four homilies of Jacob pertaining to Abel, Bedjan V, pp. 1–61 (Homilies Nos. 147–150).

ܐܝܟܢܐ ܕܢܦܠܘܢܝܢ ܡܫܝܚܐ ܠܒܝܬ ܟܢܘܫܬܐ ܕܐܝܠܝܢ ܕܢܦܠܘ ܡܢ ܫܡܝܐ ܘܡܢ ܐܪܥܐ ܕܠܐ ܡܫܬܟܚܝܢ ܠܗ ܡܕܡ ܐܦ ܠܐ ܡܫܬܟܚ

'I have carried that One, in whose symbol, your father bound you.'
I shall see Jacob, the younger one who became great because of your type. Gen 25:29–33; 27:27–29
370 I shall also boast that I have carried you, escorting you in honour.
I shall narrate to Joseph who took care of provisions, Gen 42:25; 45:21

how the Bread of Life has descended from the heaven for the whole world. John 6:33ff, 50ff
Release me from here, that I may approach Moses and speak to him Exod 7:10ff
that that One of whom he preached with wonders, was in my hands.
375 I shall go and see Joshua there, also Samuel
and I shall make them rejoice about your revelation, while they are sleeping.
I shall proclaim there in the ears of David as in good tidings:
The Shoot from your root has sprung up as it was sung (by him)'. Isa 11:1,10; Rom 15:12
I shall uncover the dust from Isaiah and shall say to him,
380 'Behold, the virgin has given birth to Immanuel in a wonder'. Isa 7:14; Matt 1:23
Let me pass over into Sheol to the harps of prophecy
and I shall play on them sweet songs of truths.
I shall visit them in their tombs, if I am able,
and I shall sprinkle them with the story of your birth, that they may rejoice in it.
385 The prophets and kings who were yearning for you shall marvel at me, Luke 10:24; Matt 13:17
All of them calling me blessed because I became worthy to see you.
Release me because you have bound me; it is necessary that I should go, if you command it;
and though silent, I shall be your witness among the dead."

ܘܐܠܐ ܠܚܫܐ ܟܕܐ ܒܚܘܝܐ ܩܕܡܝܐ ܐܬܘܡ ܀
ܐܡܪܐ ܟܬܒܘܬܐ ܕܟܕܘܐ ܒܝܬ ܡܠܟܐ ܠܗܘܢ:
ܐܝ ܐܢܐ ܕܐܡܪܐ ܘܐܠܐ ܠܚܫܐ ܟܬܪܝܢܐ ܀
ܐܢܐ ܟܐ ܟܐ ܟܬܘܡܐ ܘܐܝܟ ܟܐ ܐܘܢܘܗܝ:
ܒܟܝܢܐ ܒܝܬܐ ܫܠܡ ܡܢ ܙܘܗܐ ܟܬܟܐ ܟܐ ܀
ܥܢܝܢ ܡܢ ܗܘܐ ܐܢܫܐ ܟܬܘܒܐ ܕܐܝܟܐ ܟܐ:
ܘܗܘ ܘܐܢܙܝܐܢܐ ܟܐܝܬܘܬܐ ܟܐܝܬܘܬ ܗܘܐ ܀
ܐܝܟ ܐܡܪܐ ܟܬܒܘܬܐ ܐܝܟ ܐܝ ܟܬܒܘܬܐ:
ܕܐܪܡܝܐ ܐܢܐ ܟܐ ܟܟܝܢܐ ܟܒ ܘܒܝܬܐ ܀
ܐܟܪ ܐܝܟ ܟܐܢܐ ܘܒܝ ܐܝ ܟܬܒܬܐ:
ܘܒܝܬ ܢܘܚܐ ܡܢ ܟܢܝܢ ܐܝ ܘܐܪܘܒܢܐ ܀
ܐܠܐ ܟܬܐ ܡܢ ܐܒܝܐ ܕܐܝܟ ܙܐܘܢ:
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THE CONCLUDING PRAYER

O Christ, who came and proclaimed liberation to those who were bound prisoners,
390 loosen from your Church the grievous knots of strife.[29]
O Son of God, who gladdened Simeon by His birth,
make us all rejoice in the good hope of faith in you.

The homily on the Presentation of Our Lord in the Temple and the Reception of Him by the aged Simeon is ended.

[29] A possible reference to the factions of theological controversies and social resentments of the times of Jacob.

ܡܥܣܝܢ ܘܠܐ ܐܝܢܐ ܡܢܢ ܟܝܐܡܢܝܡ ܕܐܐ:
390 ܡܢܝ ܡܝ ܟܝܐܝ ܡܠܝܢܐ ܟܦܦܐ ܘܫܢܝܢܐܝ:
ܟܝ ܟܬܘܐ ܘܢܝܝ ܟܡܡܢ ܟܝܟܝܐܝ:
ܢܝܐ ܟܦܟ ܟܡܡܢܐ ܠܘܟ ܘܡܥܢܐܝ:

ܡܟܡ ܡܐܡܢܐ ܘܟܠ ܡܢܟܠܐ ܘܡܢܝ ܟܡܝܐ:
ܐܦܡܘܟܐ ܘܡܝ ܡܡܢܢ ܡܘܟ.

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